



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

MAZZINI'S LETTERS TO AN ENGLISH FAMILY: 1844-1854. Edited and with an Introduction by E. F. Richards. New York: John Lane Company. 1920. Pp. 328.

As one cannot think of Italy and all that her magic name and clime imply without a flush of pleasure, so one cannot read the story of her bondage and despoilment at the hands of Austria and her satellites without a glow of indignation. The student of the times may recognize that something may be said for the Austrian régime in the Lombardo-Venetian provinces from a purely material point of view. Doubtless it was efficient with the efficiency of German militarism. But what can be said in defence of a government which exercised so brutal a censorship over the minds and individuality of a people which was slowly developing a sense of pride in its blood and race, and was seeking to reinstate itself in the esteem and respect of the men of other nations? What epithet is too strong for an administration which sought to put down the passionate yearnings of its subjects for self-determination by the dungeon and the bastinado? Read in Saffi's *Memoirs and Writings*, or in Signor Luzio's recent book, *The Martyrs of Belfiore*, how men and women of all classes were flogged for daring to oppose their despots by words or deeds, or even for venturing to speak disrespectfully of the Austrian authorities. What must be thought of a government which permitted its officials, such as the prefect Breinl and his colleague Wallerstein, to insult the citizens of Mantua in the streets by brandishing sticks or whips in their faces and striking persons who displeased them?

If something might be said in extenuation of Austria, nothing whatever can be pleaded in favor of the cowardly despots who were protected by Austria, and who ruled in the kingdom of the Two Sicilies and in the Duchies of Modena and of Parma. We all remember Gladstone's visit to Naples in 1850-1851, and his outburst of indignation at what he saw there, voiced in an open letter to Lord Aberdeen, in which he said of the Neapolitan State that "it was the negation of God erected into a system of government".

Joseph Mazzini, the prophet and the apostle of the movement for Italian unity, put his faith neither in the Italian princes, nor

yet in the Italian intellectuals or the bourgeoisie. He was a republican idealist and a believer in the self-realization of the Italian masses. From the point of view of practical politics, he was mistaken in relying solely upon the common man. But if he was not a practical politician, Mazzini will nevertheless stand foremost among Italy's heroes and martyrs in her struggle for independence. He may indeed be called a martyr, for, as the letters which Mr. Richards now publishes strikingly reveal, he left home and country, mother, dear friends, a cherished literary career—all that most men live for—to go into exile and poverty with a price set on his head; hunted down by nearly every government in Europe; risking his liberty and his life day after day in his ceaseless endeavor to proselytize the Italian people, to convert them to his political creed—the creed of "Young Italy"—and to make them rise against their tyrants, foreign or domestic.

The pamphlets, manifestos, newspapers and writings of all sorts penned by Mazzini in his untiring propaganda, and still extant, are voluminous. Much has been published. Of his forty thousand letters, however, only a few have appeared in print. We welcome, therefore, this very important collection of letters, preceded by an introduction and accompanied with profuse historical notes and commentaries. These letters and the editor's explanations enable us to view certain sides of Mazzini's character and activities in a new light. For, as Mr. Richards points out:—

"the value of these early letters of Mazzini to the Ashursts lies in their exhibition of character. . . . His powers of statesmanship, his enthusiasm as a patriot, his literary gifts have all received their meed of justice, but the great and tender heart of the man remains to be known."

We are profoundly touched, for instance, by the beauty, affection and tenderness of Mazzini's letter to Emilie Ashurst on the death of her sister Eliza (p. 169); by his love for old Mrs. Ashurst, whom he calls his mother, after the death of his own mother; and again, by the enthusiastic devotion of one and all of the Ashurst family—parents and children—to the Italian exile. Mazzini

seems to have been among the most lovable and the most loved of men.

S. L. WARE.

---

PRIMITIVE SOCIETY. By Robert H. Lowie. New York: Boni and Liveright. 1920. Pp. 463, including 22 pages of Bibliography and Index.

Truth is supremely elusive, but this book at least blazes the way back through a confused maze to a good starting-point and is thus an excellent, although by no means the final, introduction to the study of social origins. The writer steers clear of excessive generalizations and, to continue the voyage and change the metaphor, points out the wrecks of earlier hardier explorers in these troubled waters. From the viewpoint of common-sense he surveys facts and theories and finds the relations presumed to exist between them far to seek. The book teaches us, and rightly, to distrust sociological theory.

And yet—is it possible for a man to write a book without putting forward one or more theories, even though under camouflage? If the results of an investigation are negative, that at least calls for a generalization of some sort, be it but a proverb or an epigram. If a writer stops after clearing the ground for his new and airy structure, who is not disappointed? It is to be noted that the book first denies that the family is later than the sib or that matriarchy necessarily preceded patriarchy; second, makes a definite inquiry into the origin or the institution of property; third, declares that the State may arise from any one of a rather complex system of intersecting groupings of individuals; and, fourth, holds that social and material progress do not run parallel and are not to be explained by any common causative factor, but depend on chance contact for the cross-fertilization of culture essential to advances in civilization.

Many sociological works are now being published. They are, however, very much alike, rather hazy and spread thin over many pages. A book like this is a welcome intermission. Such work as Dr. Lowie is doing will certainly help the science to find itself.